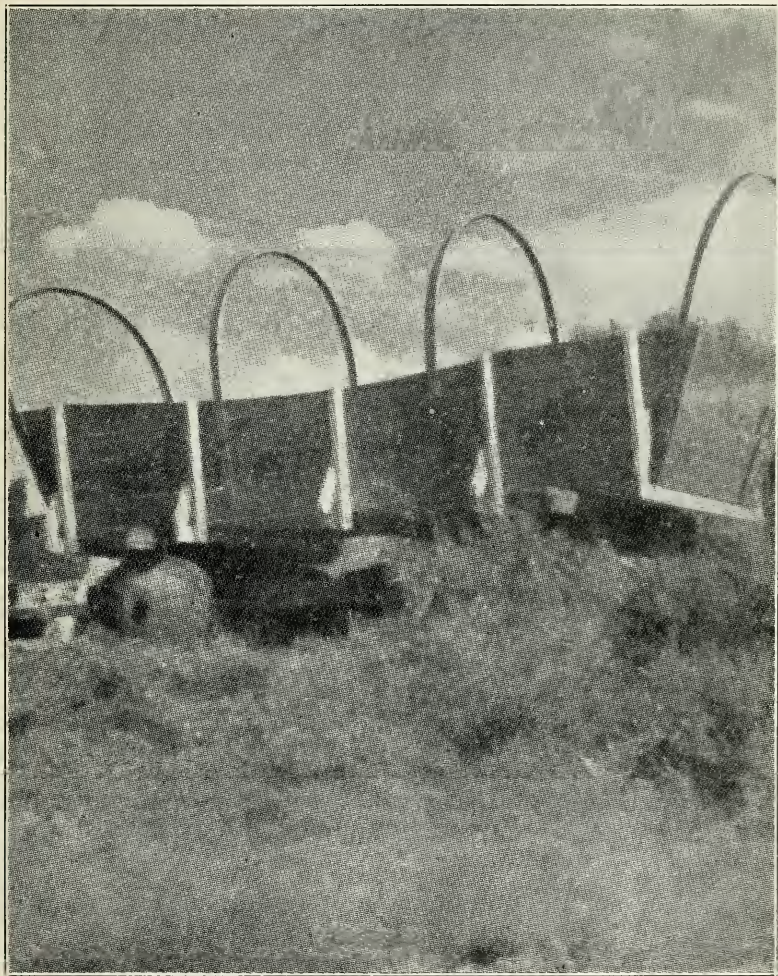


July 20
1939

Millennial Star



An Old Prairie Schooner

The Pioneers travelled in wagons like this.

(See page 456)

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All unrighteousness is sin.—I John 5: 17

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THIS WEEK'S COVER—

WHAT remains of an old Prairie Schooner is shown on the cover of the STAR this week. The photograph was taken by Elder George Strelbel, who made a tour on the old Pioneer trail for the purpose of taking pictures of this type. A reminder such as this helps us to keep alive the memory, and to honour in our hearts those Pioneers from Britain and other countries who courageously made their home in a desert rather than to give up their religion.

IN THIS ISSUE—

Need we learn all things from experience? See page 450.
 What is the great need of the world today, the thing which is more valuable than our prized modern inventions and comforts of life? See page 454.
 Do you know that some of the facial features grow throughout life? See page 463.

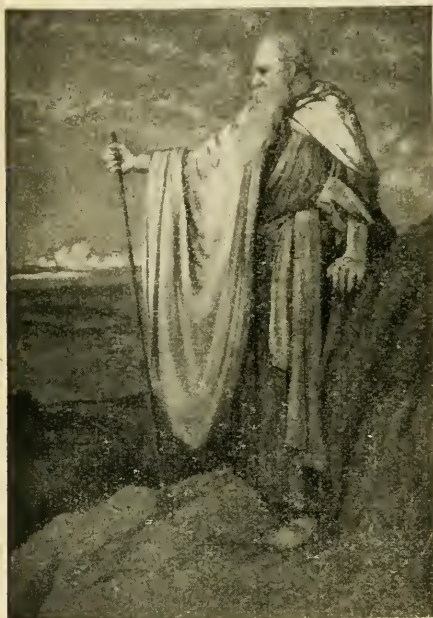
Learning From The Mistakes Of Others

By ELDER GEORGE F. RICHARDS

Of the Council of the Twelve

CONDENSED FROM A RECENT ADDRESS

WE read in the Book of Moses, in the Pearl of Great Price, an account of a visitation of the Lord to His servant, the Prophet Moses, where the Lord talked with Moses face to face, and in conversation told Moses that it was His work and His glory to bring to pass the immortality and the eternal life of man.



Moses on Mt. Pisgah

The provisions for the accomplishment of these purposes were made in the councils of heaven before the world was. We were all present. We saw the Saviour chosen and appointed, and the plan of salvation made, and we sanctioned it. Not all of our Father's spirit children sanctioned it, for we are told that one, Lucifer, who stood high among the sons of God, took exception to the plan. He would substitute his will and his way of salvation for that of the Eternal Father, which would have deprived us of agency in this life, which we exercised in the spirit world, and other important principles were involved. Because he and those who were associated with him, one-third of

heaven's hosts, could not have their own way, they rebelled and a war ensued, as we read in the scriptures, and he and his followers were cast out and down and became the sons of perdition. They were the enemies of God then, and the enemies of man, and they have been since, and they have wrought havoc among the children of men from that day to this.

It is said that experience is a dear school, but that fools will learn in no other. I shall not undertake to say how much of truth there is in that saying, but it does have the effect of calling our attention to the fact that we should, as intelligent, wise men and women, profit by the experiences of others. And so we should profit by the experience of Lucifer and those who

went away with him in rebellion, and forever and always try to make our minds and our wills conform to the mind and will of God, the Eternal Father, and His Son, Jesus Christ, who are one, and who seek our welfare, our happiness and our salvation.

It does not pay in religious matters, matters that pertain to our eternal salvation, to be indifferent, neutral, or lukewarm. The Lord, through one of His servants, addressing the angel of the church of the Laodiceans, said: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

To members of the Church I would ask, are any of us of that class today—lukewarm, indifferent and neutral? There is a lesson to be learned from the experiences of others who have gone before. I firmly believe that God had something to do with the recording of these events, and having them preserved and handed down to us from generation to generation, that we might read, and reading, profit thereby. We are under direct command of the Lord to search the scriptures, where these things are contained.

We have another example, that of the antediluvians. We are told that Noah the Prophet preached to that people a hundred and twenty years. They rejected the prophet. They rejected his message. They gave themselves up to the lusts of the flesh, and were immoral and corrupt, according to the scriptures. A just God, in His mercy, wiped them off the face of the earth with a flood. You may call that a severe penalty, but that does not tell the story, by any means, of the consequence of their rejecting the Gospel and of their wickedness. We are told that they were shut up in a spirit prison for over two thousand three hundred years, according to Bible chronology. We do not know what the nature of that imprisonment was, but the prophet Alma tells us that they were in darkness and having a fearful, awful looking forward to the time when the fiery indignation of the wrath of God would be poured out upon them. It is something to be dreaded and to be feared.

That suggests in my mind the teachings of the Saviour. There are two principal incentives for all men to do what is right, the one the hope of reward, the other the fear of punishment. We sing, "How firm a foundation, ye saints of the Lord, is laid for your faith in His excellent word." And, "What more can He say than to you He hath said, you who unto Jesus for refuge have fled?" He has promised the male membership of His Church who shall receive the Priesthood, that if they will magnify that Priesthood—and that means live righteous lives, lives of service to God and to our fellow men—all that He has shall be given unto us, and the earth is the Lord's and the fulness thereof.

There are other blessings besides those pertaining to earth and earthly things. They are in the hands of God to give, and He is glad to give them to His faithful servants, His faithful children, for He loves us with a perfect love, and our souls are precious in His sight.

So the condition of the antediluvians, and of those who rebelled in the beginning, Lucifer and his followers, are object lessons from which we should profit. Not only did the antediluvians lose their lives in a flood—eight souls only were saved—and suffered an imprisonment for centuries in the spirit, of whatever nature that might have been, but very likely they lost their chance for celestial glory as well.

We are told in the vision that the Lord revealed to the Prophet Joseph and Sidney Rigdon about the glories that we read of in the scriptures of the New Testament. The Apostle Paul speaks of the glory of which the sun is typical, another of which the moon is typical, and another of which the stars of heaven are typical.

This was shown to the Prophet and Sidney Rigdon, and they were told what class of people should attain to the celestial glory, to the terrestrial and to the telestial glory.

Speaking of those who should attain to the terrestrial glory, the Lord has said: "These are they who received not the testimony of Jesus in the flesh, but afterwards received it." So I conclude, and I think justly and rightly, that the antediluvians not only lost their lives, because of their wickedness and rejection of the Gospel, and were shut up in prison, but they are denied the opportunity of going into the celestial kingdom; and even if they accepted the Gospel, or the testimony of Jesus, in the spirit, they may go only into the terrestrial kingdom.

We see over and over again that crime does not pay. And I say it does not pay to reject the counsels of God and give ourselves up to wickedness. There are the cities of the plains. The people, because of their wickedness in rejecting the Gospel—ten righteous men could not be found in all Sodom and Gomorrah—had fire from heaven sent down to destroy them, and may we not conclude that their further fate was like that of the antediluvians? It does not pay.

So we follow down six hundred years before the birth of the Saviour, when Lehi preached the same Gospel to the people in Jerusalem, and his life was sought, that it might be taken away, as other prophets had lost their lives. He had to flee the city and was led, as you know, to the American continent. The people of Jerusalem who were not slain in battle were taken captive, and the city was destroyed, as Lehi had predicted, because the people would not repent.

Then there were the sons of Lehi who were rebellious. You know the punishment that befell them.

And when the Saviour came, He came unto His own and His own received Him not. They put Him to death, and they have since been a hiss and a by-word in every nation of the earth, and the results of this action still follow them.

Will we profit by the experiences and the mistakes of others, as we read of them in the holy scriptures? If we are wise we will do so.

Brigham Young, Leader

By ELDER RUDGER CLAWSON

President of the Council of the Twelve

BRIGHAM YOUNG was born June 1st, 1801, and died August 29th, 1877, in his 77th year. He was a most remarkable man—a man of commanding figure and magnetic power. He was a natural leader of men. Those who knew him best would testify that he was a man of tremendous firmness yet withal sympathetic and forgiving in his attitude toward others. One of his most striking characteristics was the tenacity of his friendships. He loved that incomparable leader, the Prophet Joseph Smith, with a greater love than the love of a man for a woman and was true to him during all those trying and terrifying scenes enacted at Nauvoo, Illinois.

Succeeding to the presidency of the Church of Jesus Christ of Latter-day Saints after the martyrdom of Joseph Smith the prophet, he led his people with consummate skill and in the spirit of true leadership across the plains into the Rocky Mountains. And there in the Great Salt Lake Basin, under a smiling providence, he builded a city and founded a commonwealth that will endure for ages to come, eliciting the wonder and admiration of high-minded and honourable people of the world.

This Article

TRIBUTE was paid to the great Pioneer of the Mormon Church at a meeting honouring him on the anniversary of his birth, by Elder Rudger Clawson, president of the Council of the Twelve Apostles. At a time which corresponds with the date of the Pioneers entering Salt Lake Valley, it was considered appropriate to print this tribute which points out many of the fine qualities which made Brigham Young the leader he was.

The Salt Lake Temple, erected in the days of the saints' poverty at a cost of nearly a million pounds, and the famous Salt Lake Tabernacle constantly and insistently proclaim his genius as a builder. Many were the highly spiritual as well as practical Gospel sermons preached by him in the Tabernacle.

The historian Bancroft, who wrote a history of Utah, makes the following interesting personal reference to him:

"Brigham Young was now in this forty-third year, in the prime of a hale and vigorous manhood, with exuberant vitality, with marvellous energy, and with unswerving faith in his cause and in himself; with deep-set, blue-grey eyes, he was a strong willed man, one born to be master of himself and of many others. In manner and dress he was easy and void of affectation, deliberate in speech, conveying his original and suggestive ideas in apt, though homely phrase. When in council he was cool and imperturbable, slow to decide, and in no haste to act; but when the time for action came he worked with an energy that was satisfied only with success."

The Call For Spiritual Regeneration

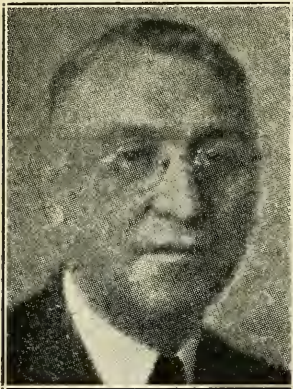
By ELDER ALBERT E. BOWEN

Of the Council of the Twelve

CONDENSED FROM A RECENT ADDRESS

IT is reported that shortly before his death, Charles P. Steinmetz was asked: "What line of research will see the greatest development in the next fifty years?" He replied: "The greatest discoveries will be made along spiritual lines. We scientific men have spent our lives studying physical forces. But now, having made the most sensational discoveries in the history of the world, we learn that our knowledge has not brought people happiness. . . . We must turn our laboratories over to the study of God and prayer and spiritual forces. Here is the field where miracles are going to occur. . . ."

If this statement is to be regarded as a prediction of impending trends, then it must be admitted that Mr. Steinmetz saw with great clarity of vision, for today we see directed to the inquiries designated by him the researches of many of the most eminent scholars of the time. They include astronomers, geologists, physicists, biologists, spiritists, psychic researchers, psychologists, sociologists, historians and statesmen.



Elder Bowen

Steinmetz suggested that in the laboratory something may be learned about God and spiritual power. That statement involves no impiety nor in the slightest degree detracts from the majesty of Deity that man should seek to understand His works and the laws through which He operates. I

suppose that if one could fully understand the created thing, one would have gone far toward an understanding of the creator of it.

Tennyson, contemplating a tiny flower, mused:

"I hold thee here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

The Scriptures themselves record that God commanded man immediately upon his creation to subdue the earth and have dominion over it. It is not easy to see how this subjugation could be accomplished or his dominion established except by obtaining first a knowledge of the earth and an understanding of the forces prevailing in it, and the laws governing them.

But he has done more than that. In the process he has made a vital discovery.

The new science, displacing the long cherished mechanistic theory of the old, has revealed a universe of order, obedient to law, consistent, steadfast, dependable, an expression of mentality-evidencing design.

Moulton, the astronomer, says: "From the tiny satellites in the solar system to the globular clusters, the galaxy and the exterior galaxies, there is no chaos, there is nothing haphazard and there is nothing capricious. The orderliness of the universe is the supreme discovery in science."

Mr. Steinmetz did not say, nor do I believe that he nursed the hope, that in the laboratory he would find God. Rather was the hope that through study of His manifestations something about Him might be there learned. In his investigations in the physical world man has not found God, but he has demonstrated that from out some realm beyond his grasp there emanates an organizing, unified, infinite motive power which controls the material universe and holds in obedience its operation.

It is my suggestion to you that the source of that power is the source of spiritual power. The same omnipotence that holds the planets in their orbits and rules in the inorganic world, rules also in the realm of life and spirit. The physical and the spiritual, when we come to see far enough down the perspective, will be found there to converge in one majestic unity of which we have glimpsed but the smallest segment.

But may we go back now to a consideration of Mr. Steinmetz's assertion that all our vast assemblage of knowledge about the physical universe "has not brought people happiness," which induces him to recommend a shift in procedure. Let us test the validity of this assertion.

You will have heard something of that brilliant, erudite, and in many ways kindly disposed American, Clarence Darrow. Looking back from near the end of a long, eventful life he lashes out against it in these poignant words: "The outstanding fact that cannot be dodged by thoughtful men is the futility of it all."

Again, the mirth-provoking Mark Twain, to whom life would have seemed to be so kind and whom we would have supposed to have extracted from it so much of joyousness, leaves behind this note of despair: "A myriad of men are born; they labour and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other. Age creeps upon them; infirmities follow; shames and humiliations bring down their prides and their vanities. Those they love are taken from them and the joy of life is turned to aching grief. The burden of pain, care and misery grows heavier year by year. At length ambition is dead; pride is dead; vanity is dead; longing for release is in their place. It

(Continued on page 458)

THURSDAY, JULY 20, 1939

EDITORIAL

"The Pioneers"

JULY 24th, Pioneer Day, is celebrated each year throughout the Church in commemoration of that matchless march of fearless folk who, with faith in God and in His prophet, faced the mighty task of conquering the desert in the midst of which they found themselves on the 24th of July, 1847.

This epoch-making exodus is heralded today as one of the great events in human history, a mass movement and a colonization scheme comparable to the trek of ancient Israel under the mighty leader, Moses.

The first band of Pioneers, consisting of 148, arrived in the valley of the Great Salt Lake after penetrating the desert and the mountains, and forsaking erstwhile happy homes in a land which they had loved, but which had been denied them. The first group was re-enforced soon after their arrival by 140 men from the Mormon Battalion, whose march of over 2,000 miles has been said to be the greatest infantry march in history. Another group of about 100 saints joined them soon after their arrival; and during September and October about 1,500 men, women and children arrived in this promised land of seemingly so little promise.

Organizing Genius

TO make this mass movement possible, President Brigham Young, a genius at organization, had given instructions for the appointment of men to take command of the companies as they left the East. When the first large group was organized, there were 560 wagons with about 5,000 horses, mules and oxen. There were 1,553 men, women and children who turned their faces to the West, and under the captains of hundreds, and sub-captains of fifties and of tens, in an orderly procession they made their way. Along this pioneer trail they left their beloved dead, and welcomed new-born babes.

This first group found no towns or villages or oases in the desert. They had no roads to follow, no bridges by which to cross the streams. They had no chart "save that which faith deciphered in the skies" but still these new pilgrims had more than an "invincible surmise," for their leader was a prophet who had seen in vision this "land of desolation" destined to flow with "milk and honey," and announced with prophetic confidence, "This is the place."

Each year since then we have celebrated the 24th of July. They celebrated it upon arrival. Again in 1848 they rejoiced and gave thanks to God, for they had just escaped their

greatest plague—the crickets—which in May and June had threatened their existence. This gave new evidence that God was mindful of His people, and heard and answered prayer.

Again in 1857, ten years after their arrival, they celebrated the 24th. Fate, with irony, decreed that on this eventful day they should get word of Johnston's army, approaching, as they thought, to renew the persecutions from which they so recently had fled. Here again was their stoicism manifest, for they finished their celebration in the canyon, 2,500 of them, and returned to the valley on the 25th sustained and reassured by their prophet-leader.

Today's Celebration Is Different

TODAY we celebrate under conditions vastly different. The Church is recognized, and the accomplishments of its people heralded throughout the land. They are known as empire-builders in press and magazine and book. Their story has been told in every land; they are known as modern Israel. As the historian Bancroft said, "In the heart of America they are now upon the border of a new Holy Land, with the desert and its Dead Sea, its River Jordan, Mount of Olives, and Galilee Lake, and a hundred other features of its prototype of Asia."

The latest and one of the finest tributes paid by one who went to Utah for first-hand information, is contained in the volume, "I Like America," June, 1939, by Geoffrey Harmsworth, an English author, who, under the title of "Moses in America," tells in vivid style the story of the march which made July 24th a red-letter day on the calendars of the West.

Since that time, the descendants of these people who braved a desert for their faith have occupied the country extending for over one thousand miles, from Mexico to Canada. Their thrifty cities and villages are to be seen in nearly every state and territory of the intermountain West.

Stories Of Faith And Fortitude

SOME of the most gripping stories of hardihood and fortitude and faith have to do with the companies who followed this first band. Some of them were poorly fitted out, weak men, frail women and children, with worn-out wagons, often drawn by thin oxen, or by cows upon which babes depended for their sustenance. The story is told of one company where a tiny maid of eight was trudging patiently beside a wagon so heavily loaded that even her slight weight would add too much to the burden of weakened horses. The soles of her shoes were almost entirely gone, and in her weariness she rejoiced when a stream was reached too deep for her to wade, for then she could ride across either on someone's back or in a corner of the wagon.

What think you, Latter-day Saints of a later generation, well clothed and housed, and in comparative security? Could you, under the circumstances here outlined, have sung, as they did, "All is Well"? Let us try to be worthy descendants of these great souls, facing our problems with fortitude, and in turn pass on to our posterity, a heritage which will perpetuate the sterling qualities of our noble Pioneers.—HUGH B. BROWN

THE CALL FOR SPIRITUAL REGENERATION

(Continued from page 455)

comes at last—the only unpoisoned gift earth ever had for them—and they vanish from a world where they were of no consequence; where they achieved nothing; where they were a mistake and a failure and a foolishness; where they have left no sign that they existed—a world that will lament them for a day and forget them forever. Then another myriad takes their place, and copies all they did, and goes along the same profitless road and vanishes as they vanished—to make room for another and another and a million more myriads to follow the same arid path through the same desert and accomplish what the first myriad, and all the myriads that came after it accomplished—nothing.”

Now both these men were undoubtedly familiar with what science and philosophy had to teach. But they obviously were not happy. Life did not yield them satisfaction. It was not even tolerable. For them it had no meaning. Their very bitterness evidences their deep-seated conviction that there ought to be some more enduring satisfaction in life than they had been able to find.

There is in the world today a multitude of Darrows and Twains. Nor is their cynicism peculiar to men near the end of life's journey. We hear complaints equally bitter, though perhaps less well expressed, coming from the satiated, disillusioned youth of the day. “Life,” said one of them, “is a jail sentence which we get for the crime of being born.”

If this attitude is correct, if all is to end in nothingness—if ahead there is only black despair—if in all the vital concerns of life there is only negation, then to what end shall we go on establishing industries, creating businesses, rearing and perpetuating families, organizing states, empowering governments and concerning ourselves about international relations?

With hope gone, purpose denied, destiny an illusion, by what means shall men be restrained from the indulgence of unbridled license and from ruthless cruelties turned to the gratification of greed and selfish desire?

The whole teaching of history and of experience is that the battle for righteousness must be fought and won in the heart of the individual if it is to be won at all.

But by what standard shall men's deeds be evaluated? By what authority shall we say that one course is right and another wrong or one better and the other worse? It will not do merely to say that the preservation and well-being of society



demand certain observances, for a quite logical response would be why a society composed of purposeless beings, without destination or reason for existence be preserved, and why should one sacrifice one's own immediate interest to preserve it.

By what means shall men be inspired with aspirations to higher levels, or, for that matter, by what measure shall it be so much as known that there be higher levels?

Not so long ago the religious sentiment was the dominant one. It could be more or less taken for granted. But the citadel of faith in life and human dignity has been put under siege. There have been disastrous surrenders.

The breakdown in religious belief means more than the surrender of a particular tenet; it signifies the snuffing out of the whole spiritual meaning of life and that is cause for the greatest concern of humanity today, for when that is gone there remains only the drab, doleful, bleak outlook which irreligion offers. In that there is no fortifying power. It offers no ideals. Spiritual regeneration is the crying need of the hour, for individual spirituality is the root out of which must spring the qualities of strength and self-abnegation upon which the perpetuity of our cherished institutions depends.

Mere knowledge, disclosed out of researches in the physical world, has failed to inspire such ideals. It does not speak of right and wrong nor of good and evil nor of justice or mercy nor of love or benevolence. The great ameliorating concept of the brotherhood of man was not discovered in the laboratory nor the Golden Rule at the end of a telescope. To convert knowledge into ideals of conduct and behaviour, it must be quickened by spiritual power just as the body of man had to have breathed into it the divine breath of life before he could become a living soul.

"Our environment," says Eddington, "may and should mean something towards us which is not to be measured with the tools of the physicist or described by the metrical system of the mathematician.

"Let science pause before rushing in to apply a supposed scientific test; for such a test would go much too far, stripping away from our lives not only our religion but all our feelings, which do not belong to the functions of a measuring machine."

He who "spake as never man spake," came bringing a whole new code of living. He has given us the finest scale of values and set the noblest standard by which to measure ideals of individual and collective conduct that the world has known. He taught that in dealing with his fellows, man should extend kindness, show mercy, observe justice, practice self-denial, curb ambition, deny greed, bestow love, banish hate, give succour, live humbly, revere right and respect the sacredness of human beings.

Analyze this and then say whether the world needs, and in what degree you will lend your aid to, the bringing about of a revival of the moral and spiritual regenerating power of the Christian Faith, as delineated in the life and teachings of Jesus of Nazareth.

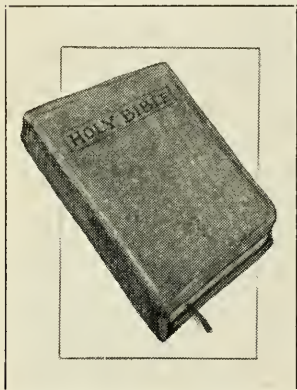
Gospel Queries

With ELDER DAVID S. KING

NOTE: The questions answered in this column are selected from those most frequently asked missionaries and other members of the Church. Any question you would like to see discussed here should be stated briefly and mailed to, "Gospel Queries, 5 Gordon Square, London, W.C.1."

Q: If the Latter-day Saints believe that the Bible is imperfectly translated, why do they quote from it to prove their doctrine?

A: It is indisputable that inaccuracies have crept into the Bible text after thousands of years of translating and transcribing, but in spite of this the Bible still remains the most valuable literature in the world. The Prophet Joseph Smith revised several passages from the Holy Scriptures through the inspiration of God, and thereby gave us the original thought of the writer, purged of human error. By comparing this inspired revision with the accepted version we can ascertain the nature and extent of the errors which the latter contains. The Book of Mormon, where it records the Master's sermons to the Nephites, gives the same opportunity.



For example, if we compare Matthew, Chapter 5, with the corresponding instructions in the Book of Mormon, III Nephi 12, we will find that fourteen times the Book of Mormon clarifies a thought which is obscure in the Bible. For example the Bible reads, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?" The Book of Mormon reads, "I give unto you to be the salt of the earth; but if the salt shall lose its savour wherewith shall the *earth* be salted?"

On the other hand there are only two instances where the Biblical account expresses an idea which is not contained in the Book of Mormon, and which we may therefore consider to be spurious.

If we compare the 24th chapter of Matthew with its inspired translation by the Prophet Joseph Smith, our results are even more startling. In twenty-three cases the inspired version presents a new idea not contained in the original, and in sixteen cases it changes the wording to clarify the Biblical meaning, but in no case does the Bible contain an idea which does not appear in the inspired revision. Comparisons between other passages yield similar results. We may conclude therefore that in very few instances does the Bible contain a thought which should not appear there at all. Its errors generally are errors of omission rather than errors of commission. That being true, a Latter-day Saint can feel free to quote the Bible, knowing that his chances of being wrong are negligible. If he can confirm his statement by modern scripture, the possibility of error will be eliminated.

Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

HEAVEN

THERE are two meanings of the word "heaven." It can refer to the blue expanse surrounding the earth, called the sky, or to the abode of our Heavenly Father and His holy angels.

This writing will concern heaven as the dwelling place of God, or as a condition of happiness. While there is a place called heaven in which dwell the Deity, angels and saints, and to which all will go who faithfully keep the commandments of God in this life; the spirit and joys of heaven may be attained in some measure in this life. In other words, we may reach a heavenly condition here. We may therefore say heaven is a condition as well as a place.

We read in the Bible and in the 7th chapter of Moses in the Pearl of Great Price, how Enoch, the mighty prophet of the Lord, and his people built up a great city called the City of Enoch. They had all things in common. None were rich, none were poor. Their time, their talents, their means were all devoted to one common cause. They had perfect love for one another, they loved the Lord their God with all their hearts, and their neighbours as themselves. Because of their righteousness they had heaven on earth and within their own souls.

We have two other examples of brotherly love and heaven on earth. The first is the happy condition of the Jewish saints. "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." (Acts 2: 44-45) The other period of this happy, heavenly existence was among the ancient inhabitants of America. "And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift." (IV Nephi 3) This condition of heaven on earth and in the hearts of the people continued for over 100 years. Such a state of love and unity will yet be with the Latter-day Saints, for without such unity Zion cannot be redeemed.

"In my Father's house are many mansions." We do not all go to the same place. We are assigned to places, according to works. God is so just and merciful that He will never force a wicked man to dwell in His presence, nor in the presence of righteous men. Such an assignment would be torment for he would not feel at home in the presence of God and His saints and would desire to hurry away and seek company in his own class. In the justice of God, such will be his privilege.

They who would inherit the Kingdom of God must bring forth the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22-23)

Jesus said of little children who are humble, clean and pure: "Of such is the Kingdom of Heaven."

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

July 17th, 1814:—William Clayton, author of the famous Mormon anthem, "Come, Come ye Saints," was born in Penwortham, Lancashire.

July 19th, 1876:—Apostle Joseph Fielding Smith, Church Historian and President of the Utah Genealogical Society, was born in Salt Lake City, Utah.

July 20th, 1833:—What is believed to be the first Gospel sermon of the Church of Jesus Christ of Latter-day Saints in Canada was preached by Orson Pratt in the city of Patten.

July 20th, 1837:—Disembarking from the s.s. *Garrick* at Liverpool were Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, Isaac Russell, John Goodson and John Snyder, the first Latter-day Saint missionaries to Great Britain. The sentiments of Elder Kimball were recorded by Orsen F. Whitney:

When we first sighted Liverpool I went to the side of the vessel and poured out my soul in praise and thanksgiving to God for the prosperous voyage and for all the mercies which He had vouchsafed to me, and while thus engaged, and contemplating the scene presented to my view, the Spirit of the Lord rested down upon me in a powerful manner, and my soul was filled with love and gratitude. I felt humble, while I covenanted to dedicate myself to God, and to love and serve Him with all my heart.

Immediately after we anchored, a small boat came alongside, when several of the passengers, with Brothers Hyde, Richards, Goodson and myself, got in and went to shore. When we were within six or seven feet of the pier, I leaped on shore, followed by Elders Hyde and Richards, and for the first time in my life I stood on British ground, among strangers, whose manners and customs were different from my own. My feelings at that time were peculiar, particularly when I realized the importance and extent of my mission—the work to which I had been appointed and in which I was shortly engaged. However, I put my trust in God, believing that He would assist me in publishing the truth, give me utterance,

and be a present help in time of need.
—Whitney's *Life of Heber C. Kimball*, pp. 130-131.



Mormon Battalion
Monument

July 20th, 1846:—The Mormon Battalion began the longest infantry march on record from Fort Leavenworth, Kansas, to the Mexican war zone.

July 21st, 1906:—A party, including President Joseph F. Smith and Bishop Charles W. Nibley, departed from Salt Lake City for a visit to Europe. It was the first time the saints in this part of the world had had the opportunity of meeting a president of the Church.

News of the Church in the World



Pres. Clark

THE CHURCH Welfare Plan was the subject of two addresses recently given by President J. Reuben Clark, Jr., at Estes Park, Colorado, in an informal discussion of government management with national economists, government officials and educators. One of these speeches was broadcast throughout the United States.

NEW PRESIDENT of the Hawaiian Mission will be Elder Roscoe C. Cox, who was appointed to that position recently by the First Presidency. Elder Cox with his wife and family sailed from San Francisco

aboard the *s.s. Monterey* the first part of this week. A farewell testimonial was held in Ephraim North Ward in honour of the Cox family on Sunday, June 25th.

THE SILVER Buffalo, highest award in American Scouting, was recently awarded to President Heber J. Grant at the annual dinner of the Boy Scouts of America, held in New York, for his youth leadership. Other Church leaders at the convention were Elders George Albert Smith and Melvin J. Ballard, of the Council of the Twelve; Elder Joseph Anderson, secretary to the President; and Elder Oscar A. Kirkham, executive secretary of the Y.M.M.I.A. Elder Smith, Elder Ballard and Elder Kirkham all hold prominent positions in the Boy Scout organization.

Of Current Interest

SENDING of multiple telephone messages simultaneously over one wire is made possible by the trans-
 lation of the conversation into electrical impulses conveyed over the wire at different frequencies.



The newest achievement in the development of the telephone is the new coaxial cable which is capable of carrying more than 200 simultaneous conversations and at the same time transfer the delicate currents of television. If experiments are successful with this new development, it may be possible in the future to both hear and see our friends by telephone and television over the same wire.

BUCHARIST'S newsboys, for many years one of the colourful

sights of the Rumanian capital because of their tattered and gypsy-like appearance, were put into uniform by the government recently. Linen uniforms and caps were ordered for the newsies by police, who also ordered them to wear shoes.

A KEY has been found in the inscriptions of an ancient papyrus which gives many of the shorthand signs and the equivalent words in ordinary Greek characters. It is expected to make possible the translation of many antiquated Greek records written in shorthand form.

"EARTHQUAKES" were recorded on the seismograph at a small school in mid-western United States. Check-up revealed that the "quakes" were caused by the antics of a spider who built a web from the side of the case to the delicately balanced recording arm. Every time the spider moved, another "earthquake" occurred.

THE STATUE of Liberty, recently viewed from New York Harbour by King George VI and Queen Elizabeth, requires a yearly expenditure of £1,600 on illuminations.

PROBABLY the largest insect known to man is the "walking stick" of the East Indies. This ferocious-looking specimen, measuring about one foot by two inches, is entirely harmless.

CALCUTTA, India, has banned the use of radios and gramophones in automobiles. The music, it is thought, is distracting to the motorists, who should be concentrating on the road ahead.

QUARTER-TON tortoises have been found in the Galapagos Islands off the Chilean coast of South America.

SIGNAL LIGHTS may be installed to call persons who are either deaf or don't like to hear a telephone bell. The light system may be made either to flash or to stay lighted until the call is answered.

DR. ALES HRDLICKA, eminent ethnologist, has found that some features of the human head never cease to grow. The mouth stretches wider, the nose gets longer and broader, and the ears get larger throughout life.

From the Mission Field

Transfer—

Elder Ralph J. Tingey was transferred from Newcastle District to Manchester District on Saturday, July 1st.

Doings in the Districts—

BIRMINGHAM—The summer M.I.A. programme has been inaugurated in Handsworth Branch under the direction of Brothers Alvin Thomas and Melvin Dunn and Sisters Violet Grundy and Jessie Goode. A swimming party was recently held by the branch as part of this summertime activity, and a keep fit class has been organized with Sister Dora Green and Brother Norman Dunn as instructors.

Plans for a full Handsworth Branch attendance at Edinburgh Conference next year are rolling forward with fine support being given to the savings bank and Edinburgh Helping Fund. Additions to these funds are being made from the sale of refreshments at branch meetings.

On Thursday, July 6th. Handsworth M.I.A. held a supper under the catering of Sisters Helena Joseph and Violet Grundy. This supper-social was conducted by Brothers Alvin Thomas and Melvin Dunn.

LEEDS—An M.I.A. social was held in Bradford Branch on Tuesday, July 4th, under the direction of Brother George Pitts, Bradford Y.M.M.I.A. president. Games and refreshments were enjoyed by all.

On Saturday, June 8th, a benefit social was held at the Bradford Chapel. An evening of games and an interesting programme was arranged by Kathryn Baird and Rose Mugleston, lady missionaries. The centre of attraction for the evening was a cleverly decorated "country-store" stall at one end of the hall. Those who contributed to the programme were: Sister Nellie Butterfield, an arrangement of the "Donkey Serenade;" Supervising Elder Mark P. Lyman, vocal solos; Lady Missionary Kathryn Baird, comic readings; and Elder John A. Stevens, trumpet solos.

LONDON — The newly organized Gravesend Branch M.I.A. held its first social in the new branch hall on Darnley Street. Brother Thomas Rudd conducted the social, and Mr. Thomas Palmer provided entertainment with piano selections and also accompanied the members and friends in community singing. All participated in games, and refreshments were served near the close of the evening.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
West Front Room,
Music Hall,
Union Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers.
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8 Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4B, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimsbey:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
Liberal Association
Hall, 13a, Queen's
Street, Redcar-on-Sea
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

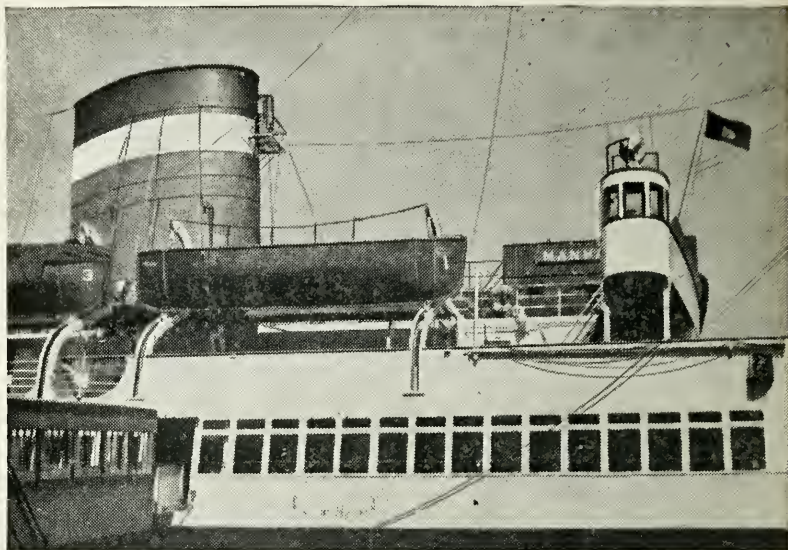
§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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